

REPORT

NATIVE PAPERS

FOR THE

Week ending the 28th September 1889.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Kasipore Nibasi"	Kasipore, Burrisal	30	
<i>Fortnightly.</i>				
2	"Ahammadi"	Tangail, Mymensingh	450	
3	"Ave Maria"	Calcutta	.....
4	"Divakar"	Ditto	.....
5	"Gaura Duta"	Maldah	.....
6	"Purva Bangabasi"	Noakholly	.....
7	"Purva Darpan"	Chittagong	700	
8	"Uttara Banga Hitaishi"	Mahiganj, Rungpore	.....
<i>Weekly.</i>				
9	"Arya Darpan"	Calcutta	102	30th August 1889.
10	"Bangabasi"	Ditto	20,000	21st September 1889.
11	"Burdwan Sanjibani"	Burdwan	302	17th ditto.
12	"Chandra Vilash"	Berhampore	250	
13	"Charuvarta"	Sherepore, Mymensingh	500	18th ditto.
14	"Chattal Gazette"	Chittagong	800	
15	"Dacca Prakash"	Dacca	1,200	22nd ditto.
16	"Education Gazette"	Hooghly	885	20th ditto.
17	"Faridpur Hitaishini"	Faridpur	.....
18	"Garib"	Dacca	3,000	
19	"Grambasi"	Uluberia	800	21st ditto.
20	"Gaurab"	Ditto	.....
21	"Guru Charana"	Calcutta	.....	19th and 26th September 1889.
22	"Hindu Ranjika"	Beaulah, Rajshahye	300	18th September 1889.
23	"Jagatbasi"	Calcutta	750	
24	"Murshidabad Patrika"	Berhampore	508	
25	"Murshidabad Pratinidhi"	Ditto	350	
26	"Navavibhakar Sādhāranī"	Calcutta	600	23rd ditto.
27	"Prajā Bandhu"	Chandernagore	995	20th ditto.
28	"Pratikar"	Berhampore	600	18th ditto.
29	"Rungpore Dik Prakash"	Kakinia, Rungpore	205	
30	"Sahachar"	Calcutta	500	18th ditto.
31	"Samaya"	Ditto	3,806	20th ditto.
32	"Sanjivani"	Ditto	4,000	21st ditto.
33	"Sansodhini"	Chittagong	800	
34	"Santi"	Calcutta	3,723	18th ditto.
35	"Sarāswat Patra"	Dacca	300	
36	"Som Prakash"	Calcutta	1,000	23rd ditto.
37	"Srimanta Saudagar"	Ditto	.....
38	"Sulabha Samachar o Kusadaha"	Ditto	800	
39	"Surabhi o Patika"	Ditto	700	19th ditto.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<i>Daily.</i>				
40	"Dainik o Samachar Chandrika" ...	Calcutta ...	1,500	22nd, 23rd & 26th September 1889.
41	"Samvad Prabhakar" ...	Ditto ...	800	20th and 21st September 1889.
42	"Samvad Purnachandrodaya" ...	Ditto ...	300	19th to 28th ditto.
43	"Banga Vidya Prakashika" ...	Ditto ...	500	
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
44	"Dacca Gazette" ...	Dacca ...	.....	23rd September 1889.
HINDI.				
<i>Monthly.</i>				
45	"Darjeeling Mission ke Masik Samachar Patrika." ...	Darjeeling ...	20	
46	"Kshatriya Pratika" ...	Patna ...	300	
<i>Weekly.</i>				
47	"Aryavarta" ...	Calcutta ...	1,500	21st ditto.
48	"Behar Bandhu" ...	Bankipore ...	.....
49	"Bharat Mitra" ...	Calcutta ...	1,653	19th ditto.
50	"Sar Sudhanidhi" ...	Ditto ...	500	
51	"Uchit Bakti" ...	Ditto ...	4,500	
52	"Hindi Samachar" ...	Bhagulpore ...	1,000	
PERSIAN.				
<i>Weekly.</i>				
53	"Jam-Jahan-numa" ...	Calcutta ...	250	
URDU.				
<i>Weekly.</i>				
54	"Aftal Alum Arrah" ...	Arrah ...	300	
55	"Akhbar Tusdiq-i-Hind" ...	Calcutta ...	.....
56	"Anis" ...	Patna ...	.....
57	"Gauhur" ...	Calcutta ...	196	20th ditto.
58	"Sharaf-ul-Akbar" ...	Behar ...	150	
59	"Al Punch" ...	Bankipore ...	.....	16th ditto.
60	"Darusaltanat" ...	Calcutta ...	340	22nd ditto.
<i>Daily.</i>				
61	"Urdu Guide" ...	Calcutta ...	212	
URIA.				
<i>Monthly.</i>				
62	"Asha" ...	Cuttack ...	.....
63	"Taraka and Subhavartha" ...	Ditto ...	.....
64	"Pradip" ...	Ditto ...	.....
65	"Samyabadi" ...	Ditto ...	.....
<i>Weekly.</i>				
66	"Dipaka" ...	Cuttack ...	.....	14th ditto.
67	"Utkal Dipika" ...	Ditto ...	444	14th ditto.
68	"Samvad Vahika" ...	Balasore ...	205	12th ditto.
69	"Urya and Navasamvad" ...	Ditto ...	600	11th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	"Silchar." ...	Silchar ...	500	
<i>Weekly.</i>				
71	"Paridarshak" ...	Sylhet ...	450	17th ditto.

Name of person		Place of birth		Date of birth	
1	John A. Smith	Illinois	1850	1850	1850
2	James H. Brown	Illinois	1850	1850	1850
3	William C. Jones	Illinois	1850	1850	1850
4	Robert L. White	Illinois	1850	1850	1850
5	Thomas M. Black	Illinois	1850	1850	1850
6	Charles D. Green	Illinois	1850	1850	1850
7	Edward F. Hall	Illinois	1850	1850	1850
8	George W. Young	Illinois	1850	1850	1850
9	Franklin B. King	Illinois	1850	1850	1850
10	Henry J. Lee	Illinois	1850	1850	1850
11	Isaac N. Clark	Illinois	1850	1850	1850
12	Abraham P. Adams	Illinois	1850	1850	1850
13	Samuel Q. Baker	Illinois	1850	1850	1850
14	Joseph R. Miller	Illinois	1850	1850	1850
15	John S. Davis	Illinois	1850	1850	1850
16	William T. Wilson	Illinois	1850	1850	1850
17	Robert U. Moore	Illinois	1850	1850	1850
18	Thomas V. Taylor	Illinois	1850	1850	1850
19	Charles W. Evans	Illinois	1850	1850	1850
20	Edward X. Hill	Illinois	1850	1850	1850
21	George Y. Scott	Illinois	1850	1850	1850
22	Franklin Z. Green	Illinois	1850	1850	1850
23	Henry A. Adams	Illinois	1850	1850	1850
24	Isaac B. Baker	Illinois	1850	1850	1850
25	Abraham C. Miller	Illinois	1850	1850	1850
26	Samuel D. Davis	Illinois	1850	1850	1850
27	Joseph E. Wilson	Illinois	1850	1850	1850
28	John F. Moore	Illinois	1850	1850	1850
29	William G. Taylor	Illinois	1850	1850	1850
30	Robert H. Evans	Illinois	1850	1850	1850
31	Thomas I. Hill	Illinois	1850	1850	1850
32	Charles J. Scott	Illinois	1850	1850	1850
33	Edward K. Green	Illinois	1850	1850	1850
34	George L. Adams	Illinois	1850	1850	1850
35	Franklin M. Baker	Illinois	1850	1850	1850
36	Henry N. Miller	Illinois	1850	1850	1850
37	Isaac O. Davis	Illinois	1850	1850	1850
38	Abraham P. Wilson	Illinois	1850	1850	1850
39	Samuel Q. Moore	Illinois	1850	1850	1850
40	Joseph R. Taylor	Illinois	1850	1850	1850
41	John S. Evans	Illinois	1850	1850	1850
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43	Robert U. Scott	Illinois	1850	1850	1850
44	Thomas V. Green	Illinois	1850	1850	1850
45	Charles W. Adams	Illinois	1850	1850	1850
46	Edward X. Baker	Illinois	1850	1850	1850
47	George Y. Miller	Illinois	1850	1850	1850
48	Franklin Z. Davis	Illinois	1850	1850	1850
49	Henry A. Wilson	Illinois	1850	1850	1850
50	Isaac B. Moore	Illinois	1850	1850	1850
51	Abraham C. Taylor	Illinois	1850	1850	1850
52	Samuel D. Evans	Illinois	1850	1850	1850
53	Joseph E. Hill	Illinois	1850	1850	1850
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72	Edward X. Moore	Illinois	1850	1850	1850
73	George Y. Taylor	Illinois	1850	1850	1850
74	Franklin Z. Evans	Illinois	1850	1850	1850
75	Henry A. Hill	Illinois	1850	1850	1850
76	Isaac B. Scott	Illinois	1850	1850	1850
77	Abraham C. Green	Illinois	1850	1850	1850
78	Samuel D. Adams	Illinois	1850	1850	1850
79	Joseph E. Baker	Illinois	1850	1850	1850
80	John F. Miller	Illinois	1850	1850	1850
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82	Robert H. Wilson	Illinois	1850	1850	1850
83	Thomas I. Moore	Illinois	1850	1850	1850
84	Charles J. Taylor	Illinois	1850	1850	1850
85	Edward K. Evans	Illinois	1850	1850	1850
86	George L. Hill	Illinois	1850	1850	1850
87	Franklin M. Scott	Illinois	1850	1850	1850
88	Henry N. Green	Illinois	1850	1850	1850
89	Isaac O. Adams	Illinois	1850	1850	1850
90	Abraham P. Baker	Illinois	1850	1850	1850
91	Samuel Q. Miller	Illinois	1850	1850	1850
92	Joseph R. Davis	Illinois	1850	1850	1850
93	John S. Wilson	Illinois	1850	1850	1850
94	William T. Moore	Illinois	1850	1850	1850
95	Robert U. Taylor	Illinois	1850	1850	1850
96	Thomas V. Evans	Illinois	1850	1850	1850
97	Charles W. Hill	Illinois	1850	1850	1850
98	Edward X. Scott	Illinois	1850	1850	1850
99	George Y. Green	Illinois	1850	1850	1850
100	Franklin Z. Adams	Illinois	1850	1850	1850

II—HOME ADMINISTRATION.

(a)—Police.

A CORRESPONDENT of the *Prajá Bandhu*, of the 20th September, says that in the latter part of the month of Sravan last about a hundred chowkidars attached to the villages within the jurisdiction of the Culna thana assembled in the thana premises by order. They were made to do various works for the constables, such as fetching water, cutting grass for horses, cleaning utensils. After they had done all this, they were ordered to sit in the court-yard of the thana. They sat there for two hours exposed to the sun, and yet the police did not set about the work for which it had summoned them. It was nearly midday, and what the sufferings of the poor chowkidars must have been under that strong sun without food and water can be very well imagined. They were all thirsty and hungry, and one of them having gone out to answer a call of nature was abused and beaten mercilessly by order of the daroga. This enraged all the chowkidars and the daroga had to fly into his room and to close its door, while the constables made their escape as well as they could. At last the chowkidars were pacified by the jemadar, Baboo Kshetra Nath. The ill-treatment of the chowkidars at the hands of the police is of frequent occurrence, and Government is asked to look to the matter.

PRAJA BANDHU,
Sept. 20th, 1889.

2. The *Gauhar*, of the 20th September, attributes the increase of thefts in Calcutta to the influx of budmashes and thieves into the town. The police should make these bad people give recognisance bonds, and those who will not agree to give such bonds, or to furnish security for good conduct, should be turned out of the limits of the town.

GAU HAR,
Sept. 20th, 1889.

3. A correspondent of the *Sanjivani*, of the 21st September, complains about the prevalence of gambling at Sarisa, a village within the jurisdiction of the Debi-pur thana in the Diamond Harbour subdivision of the 24-Pergunnahs district. The policemen who come to the village on *hát* days encourage instead of suppressing the practice. Baboo Sashi Bhushan Sarkar, a pleader of the Diamond Harbour Court, has several times reported the matter to the Sub-divisional Officer, but to no purpose. Thus poor people are being cheated by gamblers during the present scarcity. Will the police authorities interfere?

SANJIVANI,
Sept. 21st, 1889.

4. A correspondent of the *Bangabasi*, of the 21st September, reports the prevalence of theft at Behala-Garagatcha in the 24-Pergunnahs district. The supervision of the local police is lax. The authorities are requested to look to the matter.

BANGABASI,
Sept. 21st, 1889.

5. A correspondent of the *Som Prakash*, of the 23rd September, says that the removal of the Baraset Police station from its old site within the heart of the town to the Jail buildings in one of its extremities has caused much apprehension in the minds of the local shop-keepers. Its former position enabled the police to keep the peace of the town effectually. The cause of the removal of the police station is unknown. It is hoped that the Lieutenant-Governor will order the police to be re-transferred to its old site.

SOM PRAKASH,
Sept. 23rd, 1889.

(b)—Working of the Courts.

6. A correspondent, of the *Burdwan Sanjivani*, of the 17th September, expresses great regret at the transfer to Chittagong of Baboo Madhaba Chandra Chakravarti, the local Subordinate Judge. Baboo

BURDWAN SANJIVANI
Sept. 17th, 1889.

Baboo Madhaba Chandra Chakravarti, Subordinate Judge of Burdwan.

Madhaba Chandra is an able, impartial and hardworking officer. For the convenience of the people, he used to hold his court from 6 or 6½ A.M. to 7 P.M. daily. But instead of being promoted and posted to a good place, as a reward for his services, he has been transferred to a bad district like Chittagong. The people of Burdwan are exceedingly sorry for the hard treatment which he has met with at the hands of Government.

DACCA PRAKASH,
Sept. 22nd, 1889.

7. The *Dacca Prakāsh*, of the 22nd September, says that, on the editor's moving the High Court against the sentence passed upon him by the Judge of Dacca in the well-known defamation case, the Magistrate was ordered to release him on fresh security. The Magistrate, Mr. Hare, did not obey the order of the High Court on the day on which he received it, and on being pressed by the pleader on the editor's side released the editor one day after on a security for Rs. 1,000. Now when the case was heard by the Magistrate himself he took a security for Rs. 100 only, and when the editor appealed to the Judge against the Magistrate's sentence of a month's imprisonment and a fine of Rs. 500, released him on Rs. 100 bail only. But, in the present instance, when the editor has only 20 days of his sentence to serve out, the Magistrate has exacted from him a security for Rs. 1,000!

(c)—Jails.

DACCA PRAKASH,
Sept. 22nd, 1889.

8. The *Dacca Prakāsh*, of the 22nd September, thus describes the jail experiences of its editor:—
The Jail experiences of the editor of the *Dacca Prakāsh*.

While in jail, the editor saw prisoners of all castes and creeds—Hindus, Burmese, Mussulmans, Mehters, &c., eating their meals sitting so close to each other as to touch one another. There are both Hindu and Mussulman cooks in the jail, but such is the negligence of the jail authorities in this respect, that caste rules are nevertheless not observed in the jail. The editor having objected to take his dinner in the promiscuous fashion described above, a Brahman prisoner who used to cook for and distribute food to about 500 high caste prisoners who had caste scruples, was asked to distribute food to him, and he was allowed to eat his food apart from other prisoners. Seven days passed in this manner, but on the 8th day some burkundazes took him to task for eating his dinner apart from the other prisoners; on the 9th day he has told to eat with the other prisoners. But as he declined to do so, he had to pass the whole of that day without taking food. On the 10th day the daroga of the jail and his assistant came to him in the course of their inspection duties, and he reminded them of the Queen's promise of non-interference with the religion of her Indian subjects, and expressed his determination not to lose his caste by taking his food with other prisoners. The matter was reported to the Jail Superintendent, who asked the editor to state all his grievances. Upon hearing him, the Superintendent ordered that thenceforward all high caste prisoners would sit in a separate row while eating, and have their food cooked by Brahmans.

(d)—Education.

ARYAVARTA,
Sept. 12th, 1889.

9. The *Aryavarta*, of the 12th September, complains that the list of approved text-books annually prepared by the Behar Text-Book Committee is not published like the list of approved text-books prepared by the Central Text-Book Committee.

SAHACHAR
Sept. 18th, 1889.

The last Education Resolution.
Resolution.—

10. The *Sahachar*, of the 18th September, has the following on the last Education

Nothing is more ludicrous than the charge which some people have brought against Government, that the object contemplated by it in its last

Education Resolution is the conversion of Indian boys to Christianity. Instead of finding fault with the Government for promulgating this Resolution, the public should assist it in its efforts to improve the morality of the students as a class. The people of this country want equality with Englishmen in all matters, and the rulers are now going to do precisely that which will secure to them such equality, that thing being the imparting of such discipline to Indian students as Englishmen themselves received in their own schools. If this laudable effort of Government is misunderstood by the people, surely the fault will be theirs, not of the Government.

The proposal regarding the use of corporal punishment in Indian schools is very good. There is the English saying—"Spare the rod and spoil the child." As regards the strict enforcement of school discipline, it is enough to say that the English who have taught the world what liberty is themselves obey like slaves in their years of instruction the rulers and the regulations of their school.

11. The *Surabhi o Patáká*, of the 19th September, says that, of the two members composing the Committee appointed to report on the new Sanskrit Course for the Entrance Examination, Baboo Asutosh Mukerjee alone knows Sanskrit; the other member, Baboo Trailokya Nath Mitra, has no knowledge of it. Such being the case, one is at a loss to see why Baboo Trailokya Nath has been appointed member of this Committee. It is said that the delay in the submission of the Committee's report is owing to Trailokya Baboo. He is for making light of the mistakes in the new Sanskrit Course. It seems, therefore, that he is unable to see the importance of the matter which he has been called upon to decide. If he is unable or ashamed to submit his report, he can resign his membership. After promising a speedy submission of his report, he has gone away for change, so that no report will be submitted until after the expiration of the Pooja holidays. In the meantime the boys will be reading the Course with all the errors contained in it.

SURABHI O PATAKA,
Sept. 19th, 1889.

12. The same paper refers to the last Education Resolution, and fully approves of the suggestion regarding physical training. The writer is of opinion that the University ought to insist upon the inclusion of gymnastics among the subjects of the University examinations, and requests the University authorities not to allow any boy to appear at the University examinations whose health is bad, and who is not proficient in the practice of gymnastics. If this is done, the complaint about the University examinations exercising a ruinous influence on the health of the boys will be removed.

SURABHI O PATAKA.

Government is willing to provide for a scheme of rewards for proficiency in physical training. But as it expects the funds for the purpose to come from the public, it is doubtful whether its wish in this respect will be fulfilled. But Government is not unlikely to be a gainer by the improvement of the public health which is expected to follow from the institution of physical training in the schools, and it should not therefore grudge any outlay of money that may be required to make the scheme a success.

13. The *Dacca Prakásh*, of the 22nd September, has learnt that Baboo Behari Lal Raya, zemindar of Burrisal, has expressed a desire to the Lieutenant-Governor of purchasing the proprietary right of the Burrisal Government school. The sale of the school to a private individual will mean its abolition. But as was pointed out to the Lieutenant-Governor by Baboo Dina Nath Sen, Inspector of Schools, Eastern Circle, during His Honour's recent visit to Dacca, a Government school is absolutely necessary in a place like Burrisal, and the writer is of opinion that the abolition of the present Government school will do much harm to the Hindus and especially to the Mahomedans of that place. Behari Baboo should not

DACCA PRAKASH,
Sept. 22nd, 1889.

Proposed sale of the Burrisal Government School.

therefore be allowed to purchase the school. He is going to establish a second class College in Burrisal. Why does he seek then to purchase the Government school? What Burrisal really wants is a school and not two colleges.

SOM PRAKASH,
Sept. 23rd, 1889.

14. The *Som Prakash*, of the 23rd September, thus replies to the *Education Gazette* newspaper's criticisms in its article on the last Education Resolution of Government (see Report on Native Papers for week ending the 21st September, paragraph 19 :—)

1. The writer had said that of the many forms of physical exercise, gymnastics alone is lawful. The *Education Gazette* objected to this by saying that physical exercise is indispensable to health. But is the condemnation of gymnastics tantamount to the condemnation of all forms of physical exercise? Does physical exercise mean only gymnastics?

2. The writer did not object to the establishment of boarding houses as such, but to their constitution and maintenance on principles which are not strictly Hindu. The writer would not object for instance, to residence in these boarding houses if residence therein did not differ from residence in the houses of preceptors in the old Hindu days. There can be no comparison, however, between a modern boarding house and the house of a Hindu preceptor of old. The *Education Gazette* is certainly wrong in considering the two to be alike.

3. It is opposed to the system of appointing monitors. The *Education Gazette* says that, as the monitorial system is worked with advantage in pathshalas and Sanskrit tols there is no reason why it should not work well in the schools. But in the tols, the students generally read one book at a time and live under the same roof, and the more advanced students therefore find time and opportunity to teach the less advanced. But in the schools the boys read only five hours a day, and during these five hours they read many books and study many subjects. How can they, then, find time and opportunity to act as monitors?

4. According to the *Education Gazette*, the character of little boys is apt to suffer from association with big boys. This is not true. The boys from the mofussil reading in the Calcutta schools are generally seniors in age to the city boys. But no one has ever heard of any deterioration of the character of the latter from their association with the former. Besides, it is hardly possible that the boys reading in a class, should be all of them of good moral character. If any one is so very apprehensive about the morality of school boys, let him not send his boys to school at all.

(e)—*Local Self-Government and Municipal Administration.*

BURDWAN SANJIVANI,
Sept. 17th, 1889.

15. The *Burdwan Sanjivani*, of the 17th September, says that the

The working of the District Board of Burdwan.

District Board of Burdwan has up to this time done nothing to justify its existence. Though the Board has at its service an engineer, an overseer and a lot of road contractors, still the condition of the roads in the district is miserable in the extreme. The village roads become impassable during the rainy season, and the roads constructed and maintained with the Board Fund are worse, if possible, than the village roads. The condition of the Cutwa road is as bad as ever. The road from Memari to Chukdighi, which is annually kept in repair at a cost of 15 to 16 thousand rupees, is getting worse every year. The road has become unfit for the passage of carriages and is in a state of disrepair. Two of the most important thanas in the district of Burdwan, namely, Rayna and Khanda Ghosh, are absolutely without roads. Large sums are spent to keep the Board Fund roads in a state of repair. From 22 to 23 thousand rupees are spent annually on the

Outwa road, and from 12 to 16 thousand rupees are spent on the Chakdighi road; and yet the condition of these roads is becoming worse every year. The fact is that the contractors who are entrusted with the repair of these roads look only to their own gains and do the work most perfunctorily.

The Board is not sufficiently alive to its educational work.

As the head pundits or the head-masters of schools maintained by the Board are required to come to the Local Board every month for the purpose of depositing the school fees and drawing the moneys granted to their schools, the latter have to be closed for four or five days every month. The members of the Board are often unwilling to grant aid to schools even when the inspecting officers recommend them for aid.

The Board is similarly neglectful of its sanitary duties. During the three years that the Board has been in existence, no new tank has been excavated and no old tank has been re-excavated, and this notwithstanding the fact that the Board gets Rs. 4,000 every year for the purpose of doing the work of sanitation.

The members of the Board often neglect to attend its meetings, which are postponed for want of a quorum. Party spirit is also said to run high amongst them. The election of members for the Board is now over, and it is hoped that the new members will acquit themselves better in the discharge of their duties.

16. A correspondent of the same paper says that the voters' lists, which were prepared on the occasion of the election of members for the Local Board in thana Bood-Bood, district Burdwan, were both incomplete and erroneous, and hopes that better lists will be prepared for future elections.

BURDWAN SANJIVANI,
Sept. 17th, 1889.

Voters' lists for the election of members for the Local Board of Bood-Bood.

17. A correspondent of the *Sahachar*, of the 18th September, has the following on the Devahatta Municipality within the sub-division of Satkhira in the district of Khulna.

SAHACHAR,
Sept. 18th, 1889.

The Devahatta Municipality in the district of Khulna.

The annual income of the Municipality is very small, being only Rs. 1,700. With this small income at its disposal, the Municipality has to look after the wants of seven villages. It is therefore absolutely necessary that the Commissioners should be very particular as to how they spend their little income. But, unfortunately, since last year, misunderstandings have arisen amongst the Commissioners, and the municipal affairs are not being properly attended to. The rate-payers are not at all satisfied with the acts of their present Chairman. It is, however, in the power of the Magistrate to ascertain the causes of their dissatisfaction and to remove the same. The misunderstandings above referred to led to the resignation of six Commissioners in the month of December last. Thereupon some of the most respectable rate-payers asked the Magistrate to appoint active young men possessing a knowledge of English to three of the vacancies. They thought that the Municipal Board should consist both of young and old men—old men to give sound advice and young men to give effect to that advice. The Magistrate seemed to regard the request of the rate-payers favourably, and there was some hope that it would be granted. But as a matter of fact the request has not been granted. The vacancies were filled up in August last. Of the six men appointed three are old members and three new. None of the new members has any knowledge of English, and one of them is about 85 years old! One does not understand how municipal work will be done by an old man of 85.

Sir Stuart Bayley is requested to look to the affairs of this municipality. Much of the dissatisfaction now prevailing amongst the rate-payers can be removed by giving them power to elect their own Commissioners. If

Government cannot, however, see its way to this, it should frame a rule requiring the appointment of new Commissioners every year, so that the zeal of the Commissioners in their work may be kept up. No rate-payer should also be made a Commissioner who is unable to pay even a tax of 1½ rupees per month. One of the present Commissioners is so poor that he cannot pay a tax of even one anna per month! And yet he has been Commissioner for the last seven or eight years!

SANTI,
Sept. 18th, 1889.

18. The *Santi*, of the 18th September, says that the contractor who is repairing the Calcutta-Barrackpore road does not place lights on the part of the road which is dug up for repair, and several accidents have occurred on that account. It is reported that a rich man is going to sue the 24-Pergunnahs District Board for damage done to his carriage in this way. Will the members of the District Board pay him damages out of their own pockets or out of the money raised from the poor rate-payers? The Board ought to take timely precautions against the occurrence of such accidents.

GRAMVASI,
Sept. 21st, 1889.

19. The *Gramvasi*, of the 21st September, says that as no real work was done by the Uluberia Local Board last year, and as the District Board of Howrah, or rather the Chairman of that Board, is in the habit of doing things at his pleasure, many respectable people will not contest for seats on the Local Board at the ensuing election. For the same reason many of the last year's members have resolved to resign their seats. In most of the thanas within the sub-division of Uluberia new men have offered themselves as candidates. In many instances the number of candidates is only equal to the number of vacancies, or even less than that. It is rumoured that the Magistrate of Howrah will report to Government that the sub-division is unfit for Local Self-Government. The reason, however, why the people of the sub-division have lost their interest in Local Self-Government is that the last year's Boards were not rightly constituted, and their members did not do their work well. Local Self-Government will not succeed until village Boards are established, and all work is entrusted to Local Boards under the supervision of District Boards. As regards the election of members for the Uluberia Local Board, it will be well if the voters are allowed to elect even men whose names are not in the list of candidates. The writer does not believe that the sub-division is unfit for Local Self-Government.

SOM PRAKASH,
Sept. 23rd, 1889.

20. The *Som Prakash*, of the 23rd September, is glad that the Municipality of Calcutta has framed a rule prohibiting lepers from using the bathing platforms in the city for bathing and other purposes. But the rules should have included not lepers alone but all persons suffering from any contagious disease whatever. Again, the rule will be a dead letter if means are not taken for its strict enforcement. Policemen should therefore be stationed at these platforms to prevent all persons of this description from using them.

(f)—Questions affecting the land.

BURDWAN SANJIVANI,
Sept. 17th, 1889.

21. The *Burdwan Sanjivani*, of the 17th September, in discussing the question whether or no the condition of the Indian ryot has improved under the English rule, observes as follows:—

Some say that now-a-days the zemindars cannot oppress the ryots. But is the ryot better off on that account? It is true that the zemindars cannot now interfere in the quarrels of the ryots and fine or otherwise punish them for their offence. It is also true that the zemindars cannot now adopt coercive measures in order to realise rent from their ryots. But are the

ryots better off than before for all the change? Certainly not. Formerly, when the zemindars used to decide the quarrels of the ryots, the latter generally escaped with the payment of small fines. But now that these quarrels are decided by the law courts, the ryots have often to pay much heavier penalties. Similarly, in the case of civil justice, the substitution of the agency of civil courts for that of the zemindars has not proved advantageous to the ryots. For the costs of those courts often prove ruinous to them. Formerly the zemindars used to regard their ryots as their children, and helped them in various ways in times of distress and difficulty. There was in short, in former times, a close sympathy between the two classes. But that sympathy is now nearly gone, and the ryot has for the most part been a loser in consequence. Again, some people say that the ryots now earn more than they did in times gone by. But if they now earn more they also spend more. They have contracted luxurious habits of life, and drunkenness has increased amongst them. Consequently Rs. 100 is not now sufficient for the support of families which formerly lived upon Rs. 10. These considerations show that there has been no amelioration in the condition of the ryot under the English rule.

(g)—*Railways and communications including canals and irrigation.*

22. The *Sahachar*, of the 18th September, approves of Sir Edward Watkin's proposal that railway enterprise in India ought to be a monopoly in the hands

Indian Railways.

of Government. That Government can, by working the existing railway lines, indefinitely increase its revenue, and thereby remove the necessity for the income-tax is clear from the last year's railway accounts. These accounts show a net profit of nearly one crore of rupees on lines worked by Government, and this notwithstanding that State management is not proverbial for economy. The same accounts also show that all the lines except two under the management of companies were worked at a loss. While all the railway lines in Bengal are worked by Government's own men, the East India Railway line and the Oudh and Rohilkhand Railway line are still allowed to be worked by companies. This causes much loss to Government. The Company working the East Indian line has its Head Office in London, and the annual cost of that Office is 2 lakhs of rupees. Of this large sum Rs. 20,000 to Rs. 25,000 are spent in maintaining the Office of the Consulting Engineer alone. Now Government can easily avoid all this expenditure by bringing the line under its direct management. There are now many engineers in this country who have no work to do, and Government can utilise their services in the management of its railways. But it seems, after all, that the Government of India has no freedom in the matter, otherwise the spectacle of Railways managed by private companies would have long since disappeared from the country. Perhaps there are men in the India Council who are interested in keeping the management of these railways in the hands of companies, and this is the reason why some of the Indian lines are not yet placed under State management.

Government should organise a railway service and fill it largely with native officers. It is all the more necessary for it to do this, because opium revenue is showing distinct signs of decrease.

23. A correspondent of the *Grāmvasī*, of the 21st September, says that for the last few years the crops in the district of Midnapore, having suffered from the effects of floods and excessive rainfall, the people of the

A bridge over the Kola khal in the district of Midnapore.

district applied to Government for the construction of a bridge over the khal at Kola. But Government has decided to construct a bridge over the khal at Denan. The reason why the khal at Denan has been selected for the

Sahachar,
Sept. 18th, 1889.

Grāmvasī,
Sept. 21st, 1889.

construction of the bridge is that as the river Rupanarayan has a southerly course, the Denan khal, which is at the extreme south of the mehals liable to inundation, can be made to drain away the water of the high lands situated on the north. But as a matter of fact there are lands on the north of the Denan khal which are lower by even $1\frac{1}{2}$, or 2 cubits than the mouth of the khal. Again, though the Denan khal remains always open, the Kola khal has to be re-excavated for draining off flood water. The Kola khal is broad, deep and straight, and passes through the inundated tracts, whilst the Denan khal is narrow, shallow and crooked in its course. These considerations make it clear that the bridge ought to be constructed, as asked for by the people, over the Kola khal and not over the Denan khal. The authorities are asked to reconsider the matter.

GRAMVANI,
Sept. 21st, 1889.

24. A correspondent of the same paper says that the silting up of the khal known as the khal of Teto, which flows to the Rupanarayana from the western bank of the Damodar after passing in its course through the villages of Rabibhag, Gujrat, Chandrabhag, Mugkalyan, Sahara, and Khajurnan, &c., is the cause of much injury to agricultural operations in those villages. While the supply of water in the khal in seasons of drought is insufficient for the purpose of cultivation, the floods caused by the shallowness of its channel often do great harm to agriculture. The silting up of the khal is, in short, the cause of the prevalence of distress in this part of the country. The ryots of the villages named above are ready to raise money by subscription for the purpose of re-excavating the khal. But the Choudhuris, who are the proprietors of the khal, are opposed to its re-excavation. They will neither re-excavate it themselves, nor allow others to re-excavate it. It is hoped that in consideration of the good which the re-excavation of the khal will do to the locality, the Choudhuris will withdraw their opposition.

Re-excavation of the khal of Teto in the district of Howrah.

DACCA PRAKASH,
Sept. 22nd, 1889.

25. The *Dacca Prakash*, of the 22nd September, says that in consequence of a breach in the road from Dhipur to the bridge of Tengra, in the subdivision of Madaripore in the district of Furreedpore, the people of Dhipur, Jalachhatra, Bintiya, and other villages have been put to great inconvenience. The accumulation of water on the road during the rainy season makes it simply impassable. The authorities should look to the matter.

(h)—General.

CHARUVARTA,
Sept. 16th, 1889.

26. Referring to the proposal for the imposition of a number of new cesses, the *Charuvarta*, of the 16th September, says that the country being already overburdened with taxation, it would be extremely impolitic, especially for a foreign Government, and in the face of the hostile attitude of Russia, to impoverish and dissatisfy the people by imposing fresh burdens upon them.

HINDU RANJIKÁ,
Sept. 18th, 1889.

27. The *Hindu Ranjiká*, of the 18th September, strongly objects to the imposition of the proposed sanitary and education cesses. Their imposition will be attended with much oppression, and it is hoped that Government will not violate the pledge it has given to its subjects by following a barbarous and retrograde policy. It is time for the people to set up a strong agitation against the imposition of the proposed cesses, and both the Provincial Conference and the National Congress should raise the agitation.

The proposed sanitation and education cesses.

BHARAT MITRA,
Sept. 19th, 1889.

28. The *Bhārat Mitra*, of the 19th September, strongly objects to the proposed sanitary and education cesses, on the ground that the people are already overburdened with taxes.

The proposed sanitary and education cesses.

29. The *Samaya*, of the 20th September says, on the authority of the *Sakti* newspaper, that in the Karimgunj and other post offices in the district of Mymensingh no coins are accepted for remittance by money-order which have not the crowned head of the Empress of India stamped upon them. As this causes great inconvenience to the local public, the Postal Inspector of Mymensingh is earnestly requested to change this practice.

SAMAYA,
Sept. 20th, 1889. 11

30. The *Bangabasi*, of the 21st September, says that though many of the districts in Bengal are flooded, still the Postal Department has not employed boats there for the delivery of mails. Mails are at present irregularly delivered in the Nuddea district on account of the floods. Mails were formerly delivered twice a day at Sibnivas, a village near Krishnagunge in Nuddea, but are now delivered there at intervals of three or four days. The peon receives and delivers letters at the hât. This is causing serious inconvenience to the people living in the flooded tract.

BANGABASI,
Sept. 21st, 1889.

31. The same paper says that as His Honour the Lieutenant-Governor of Bengal has not, since his accession to the throne of Bengal, expressed any opinion of his own on the native press, it is particularly gratifying to find him quoting in a style of approbation the following remarks on the character of that press recorded in the Administration Report of the Presidency Division :—

BANGABASI.

Sir Stenart Bayley and the native press.

“The general tone of the press is loyal, though some of the papers not unfrequently exceed the limits of moderation.”

32. Referring to the official statement that the increase in the salt tax since 19th January 1888, has not decreased the consumption of that article, the *Sanjivani*, of the 21st September, makes the following observations :—

SANJIVANI,
Sept. 21st, 1889.

The increased salt duty.

The district officers have reported to Government that the increase in the salt tax has not been attended with increased hardship to the people. But it is impossible for men whose reports on such matters are based upon information supplied to them by police constables and Deputy Magistrates to know whether or not the increased salt duty has really caused hardship to the poor. They alone know that it has caused such hardship who mix with them freely and in a friendly spirit. But that they continue to eat as much salt as before is because salt is the only thing with which they can season their rice. And the fact of the consumption of salt not having diminished since the increase of duty does not therefore mean that the increased duty does not mean increased hardship to the poor.

33. The same paper says that the abolition by the Secretary of State of the family maintenance allowance hitherto granted to the Simla-going clerks will cause great hardship to that class of officers. Highly paid officers who go to Simla more for pleasure than for work will not be affected by this order but the poor clerks who go there to do hard work will be seriously affected by it.

SANJIVANI.

The Simla allowance to clerks.

34. The Assam correspondent of the same paper complains of the insufficient number of men in the Assam steamer mail service. A clerk on a salary of Rs. 60 has to do the parcel registration, money-order and packing works, and also to open mail bags, deface stamps, sell stamps, receive telegrams, and to do a lot of other things which five men do in the Railway Mail Service. Five appointments were sanctioned by the Director-General of the Post Offices for the Assam steamer mail service, but not one appointment has yet been made. The sorters have to work very hard. They can only enjoy one or two hours' rest during the day. The authorities are therefore requested to employ four additional sorters between the Dhubri

SANJIVANI.

The Assam steamer mail service.

and Gowhatti lines, and to remove the existing irregularity and the strain on the existing staff.

Again, the letters are sorted in a dark, low cabin of the steamer, whose floor consists of pieces of moveable planks with gaps between them, through which letters and post-cards sometimes find their way below and are lost. Mr. Pilkington, the Deputy Postmaster-General of Assam has discovered letters and post-cards under these planks. The authorities are requested to place this matter on a satisfactory footing.

NAVAVIBHAKAR
SADHARANI,
Sept. 23rd, 1889.

35. The *Navavibhakar Sadharani*, of the 23rd September, says that the *Sanjivani* newspaper's hostility to the zemindar class is perhaps one of the reasons which have led it to advocate the imposition of the proposed education and sanitary cesses. Like many others, the *Sanjivani* perhaps thinks that a friend of the ryots is bound to oppose the interests of the zemindars. The writer would have accepted the *Sanjivani's* statements on this subject as gospel truth if he had been ignorant of the secret history of the proposed taxes. As the Government of India is now swallowing up the greater portion of the revenue of the Provincial Governments, those Governments have been compelled to look for new sources of revenue. If the Bengal Government had got enough to meet its own expenses, the people would have heard nothing of these proposed cesses. It is because the Supreme Government has become fond of a policy of fire work that the Bengal Government finds it necessary to have recourse to the artful expedient of imposing the proposed cesses. Does the *Sanjivani* really believe that Government will devote the proceeds of the new cesses to the purposes for which they are going to be imposed? If so, it will do well to remember the fate of the Famine Fund.

It is true that Government will realise the cesses from the zemindars, but does the *Sanjivani* think that the ryots will on that account evade payment thereof? Are not zemindars, in many places, realising from ryots double of what they pay in the shape of the public works cess? And who can say that zemindars will not do the same thing with regard to the new cesses? How can the *Sanjivani*, who knows all this, counsel the laying of fresh burdens on the poor ryots, who are already saddled with the road and public works cesses, and who are suffering from distress? It will perhaps be argued that the ryots will be able to earn more if they receive education and enjoy better health. But has the road cess given the people good roads? Do not the people now wade through as much mud as they did before, and pay two pice in the rupee in the bargain too? It is far better, indeed, that the people should receive no education and enjoy no better health than they now do than that the burden of fresh taxes should be placed upon them.

III.—LEGISLATIVE.

ARYAVARTA,
Sept. 12th, 1889.

36. The *Aryavarta*, of the 12th September, says that the translations made by the Hindi Translator to Government of the Acts and Bills of the Legislative Council contain many Persian and Arabic words, and are not therefore easily understood.

Again, the Hindi translations of Bills and Acts are not regularly distributed to the public. There is a standing order of Government on the subject, but that order is not properly attended to.

SAHACHAR,
Sept. 18th, 1889.

37. The *Sahachar*, of the 18th September, refers to a correspondent's letter in the *Englishman* newspaper on the subject of the assessment of the house-rate in Calcutta and remarks as follows:—

It will appear from the letter in question that the assessment of the house-rate has become a source of oppression in Calcutta. The law on the

subject therefore requires to be changed. If the law is now changed, people will attribute the act to Government's sense of justice and love for its subjects. But it is a pity that the Government does not know to do the right thing at the right moment.

IV.—NATIVE STATES.

38. The *Pratikar*, of the 13th September, refers to Lord Cross' speech, in which his Lordship said "that the Government had no notion of annexation of any kind in Cashmere, and that directly the Maharaja sees his mistake and we can trust him to govern his country, we shall be perfectly willing to hand the whole thing back to him," and observes that these are soothing words for the Maharaja, but words not of the heart, but of diplomacy. Throughout this Cashmere business Government has not done one single act from a fair or straightforward motive, and it is therefore impossible to place any faith in Lord Cross' statement of Government's intention in regard to that State.

PRATIKAR,
Sept. 13th, 1889.

39. Referring to the alleged forced abdication of his throne by the Maharaja of Tipperah, the same paper delivers itself as follows:—

PRATIKAR.

The manner in which English officers are harassing some native princes has created a panic among the others. The manner in which Mr. Lyall, the Commissioner of the Chittagong Division, and Mr. Price, the Political Agent of Hill Tipperah, have attempted to ruin the Maharaja shows that Government's thirst for territory is increasing. And this has astounded the rulers of Native States. Sir Steuart Bayley is respected as a just ruler, and the public will be sorry if the Maharaja of Tipperah is deprived of his sovereign power during his administration.

40. Referring to the direct interference of Government in the affairs of the Tipperah State, and the alleged abdication of his throne for five years by the Maharaja, the *Hindu Ranjika*, of the 18th September, makes the following observation:—"The Maharaja of Tipperah was an independent prince, and the British Government had no power to interfere in the internal management of his State. We do not know how to characterise the present action of Government in Tipperah. Tipperah is weak, England is strong; Tipperah is a lamb, England is a wolf. We see in the British lion nothing of the greatness of that animal, but only the bloodthirstiness of the wolf."

HINDU RANJIKA,
Sept. 18th, 1889.

41. The *Sahachar*, of the 18th September, says that according to the *Englishman* newspaper, Sir Edward Buck will go to Cashmere in order to improve its fruit cultivation. But are the fruits which are eaten by a handful of Europeans of more importance than the rice and wheat which are eaten by the *khas* subjects of the *Maharani*? Government will commit a mistake if it sends Sir Edward to Cashmere. Is his visit to Cashmere indispensable? If not, let him go to the Berars, as was talked of some time ago.

SAHACHAR,
Sept. 18th, 1889.

42. The *Surabhi o Patalka*, of the 19th September, has the following on Tipperah affairs:—

SURABHI O PATAKA,
Sept. 19th, 1889.

Tipperah. Tipperah has been in a manner annexed by the British Government. Government of course says that it will return the Raj to the Maharaja after its affairs have been placed on a satisfactory basis. But it is extremely doubtful whether this will be done. The

Maharaja of Tipperah has no treaty relations with the British Government, and the interference of the latter in the affairs of the former is therefore most illegal and unjustifiable. Government says that the officers in the service of the Maharaja are selfish, corrupt and untrustworthy. But now that the State has been annexed, those very officers will probably be styled honest, trustworthy, disinterested, &c.

SAMAYA,
Sept. 20th, 1889.

43. The *Samaya*, of the 20th September, has the following on the deposition of the Rana of Jhalowar :—

The Rana of Jhalowar.

The Rana was deposed on the charge that he was wanting in loyalty to the Queen. It was urged against him that he did not celebrate the Queen's Jubilee as he should have done. But this charge was utterly groundless. For, as a matter of fact, the Rana did celebrate the Jubilee with great pomp. Nothing was done by him on the occasion which could, by any means whatever, be construed into an act of disloyalty to the Queen-Empress. But as the Rana was married on the day of the Jubilee, his adversaries said that all that pompous celebration was meant for his marriage and not for the Jubilee. It is to be greatly regretted that the Rana has been deposed on a false charge of disloyalty. It is hoped that the Governor-General will reconsider the case of the Rana. It is feared on all hands that the Government is reviving its old policy of annexation. Government ought to consider whether it is wise to revive that policy at this time of danger.

SAMAYA.

44. It seems to the same paper that Government has hit upon a new method of deposing native princes. The method is no other than compelling the

Tipperah.

princes to write letters of abdication. Like the Maharaja of Cashmere, the Maharaja of Tipperah has also been forced to write a letter of abdication. Mr. Greer, the new Political Agent of Tipperah, accompanied by his assistant, paid a visit to the Maharaja, took him into his garden, and there forced him to write a letter abdicating his sovereign power. The letter in question is now with Sir Stenart Bayley, who, with his Secretary in the Foreign Department, both of whom are known to be just and large-hearted men, will, it is confidently expected, see through the trick and the machinations of Messrs. Lyall and Greer. It is superfluous to say that the letter of abdication was not voluntarily written by the Maharaja. The very fact that the Maharaja was not allowed to consult his ministers before taking such an important step proves that the letter was not voluntarily written.

The Maharaja is not unfit to rule his State. Not one of the charges brought against him by Mr. Lyall has been proved. The statement in Mr. Lyall's report, that during the year under review the Maharaja contracted debts to the amount of two lakhs of rupees is absolutely untrue. But even if this charge of indebtedness were true, it would have been no proof of the Maharaja's incapacity to rule. All Governments have debts. And the most deeply immersed in debt is the British Government itself, and with what face does it talk of deposing the Maharaja of Tipperah on the ground of his indebtedness?

The writer has every hope that Sir Stenart Bayley's decision in the matter will be the result of a careful consideration of the question. His only apprehension is lest Lord Lansdowne, who is evidently bent on reviving the annexation policy of Lord Dalhousie, should compel Sir Stenart to do an unjust act. By his annexation of Cashmere, Lord Lansdowne has struck terror into the hearts of the people, who have already begun to regard him as the second Dalhousie of India. His Excellency has not up to this time done a single praiseworthy act, and it is because such a man is at the head of the Indian administration that fears are entertained about the future of Tipperah.

SANJIVANI,
Sept. 21st, 1889.

45. The *Sanjivani*, of the 21st September, points out the following errors in Mr. Lyall's report on the administration of the Tipperah State:—

The Tipperah Raj.

(1) The Assistant Political Agent says in his report that the Maharaja can, by an economical management of his affairs, easily pay off debt to the extent of a lakh of rupees a year. But Mr. Lyall says in his report that the Assistant Political Agent's calculations are erroneous, because the actual income from the Maharaja's zemindari is very much less than what the Assistant Political Agent takes it to be. But Mr. Lyall ought to bear in mind that the Assistant Political Agent is a Government officer, who lives at Agartala, the Maharaja's own capital, and is therefore expected to know more about the Maharaja's affairs than anybody else.

(2) Baboo Umakanta Das, the Assistant Political Agent, has shown separately the income derived by the Maharaja from the hills in Tipperah, and the income derived by him from the lowlands in Independent Tipperah. Mr. Lyall has taken the low lands income to be the Maharaja's income from his zemindari in British Tipperah, and has therefore called Umakanta Baboo's statement erroneous. The fact is, the Maharaja's income from his zemindari is much greater than his income from the low lands in Independent Tipperah, and Umakanta Baboo has shown this separately. Mr. Lyall has not himself understood the accounts. He would have been able to do so if he had asked Baboo Umakanta to explain the accounts to him. But this he did not do. His report against the Maharaja is therefore based on insufficient and incorrect information. And Government's virtual deposition of the Maharaja is based on Mr. Lyall's incorrect report. Nothing could be more disgraceful than this. The writer never even dreamt that so bad an act would be committed by Sir Stuart Bayley.

It must be admitted that the Maharaja is wanting in administrative power, and that he is not a strong man. But he is not a cruel ruler, and has no other failing except this natural weakness. And if natural weakness of this kind be considered a good ground for depriving the Maharaja of his sovereign power, surely there are many British Governors who ought not to be allowed to hold their appointments.

If Government had lent the Maharaja the services of a competent officer to help him in the administration of his State, the Maharaja would not have objected to the course. But Government has done nothing to help the Maharaja to rule his State properly. The Maharaja has been made a puppet in the hands of others. Nothing could be more inglorious for an independent prince than this. The Maharaja has not done well in signing the letter of abdication. He should have taken thought of his self-respect before signing that letter.

46. The *Som Prakash*, of the 23rd September, has the following on Tipperah affairs:—

Tipperah.

SOM PRAKASH,
Sept. 23rd, 1889.

1. Tipperah is a very small State, and it is not easy to see why it has been marked out by the British lion as its victim. They say that the lion, even when hungry, does not run after the mouse.

2. The Maharaja of Tipperah has been for some time past engaged in ruling his State like an experienced and good-intentioned ruler. The deposition of the Maharaja at such a time has therefore, been a very unwise and inopportune act.

3. By abolishing the practice of *suttee* within his State, the Maharaja has deserved well of the British Government. Mr. Lyall's statement that the expenditure of the Maharaja's State is larger than its income by 1½ lakhs of rupees is not true. The Maharaja has a surplus revenue of 1½ lakhs a year—a sum, which is sufficient to enable him to clear off his debts

in a few years. Again, if the reason of the Maharaja's deposition be the indebtedness of his State, why has Government appointed two officers on large salaries to manage its affairs and thereby increase its burdens? One does not know why such things happen during the administration of Sir Steuart Bayley.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

BANGABASI,
Sept. 21st, 1889.

47. The *Bangabasi*, of the 21st September, refers to Sir Steuart Bayley's recent visit to Moorshedabad, and says that His Honour's inspection of the condition of the people suffering from the floods was not of a satisfactory nature. Some people tried to throw dust in His Honour's eyes by telling him that the suffering of the people was not so great as it was represented to be, and that the matter was not at all a serious one. Kumar Ranajit Singh, zemindar of Nashipore, and Rai Budhu Singh Dudhuria Bahadur of Azimgunge have been censured by the local authorities for informing His Honour of the real condition of the people. If it was not His Honour's intention to examine in person the condition of the people, why did he at all go to Moorshedabad? Sir Steuart visited the breach at Rampal. But if he had himself seen the ruin which has been caused in the villages far away by the waters which rushed through that breach, the difference between its actual form and extent, and the form and extent given to it in official reports, would have made itself strikingly manifest to him. The hopes based upon His Honour's visit to Moorshedabad have been destroyed by his manner of conducting the enquiry.

The water flowing through the breach at Rampal has flooded the Moorshedabad, Nuddea and Jessore districts, and both sides of the railway line between the Aranghatta and the Matiari stations are under water. The suffering of the villagers is very great. All the standing crops have been submerged. Water has entered people's houses, and they are dwelling on bamboo *machans*. There is no dry land on which to cook food. The suffering of the cattle is also very great. They are standing in water without food. The railway bridge at Pangsa has given way in the floods of the Pudma. But Government is indifferent in the matter, and indulges in dreams of the future happiness of its distressed subjects. It thinks that these floods will increase the fertility of the soil, and that the people will therefore get richer crops in future. But how shall they live now?

BANGABASI.

48. A correspondent of the same paper says that the Lieutenant-Governor's recent visit to Moorshedabad has greatly disappointed the public. His Honour thinks that the floods have caused no misery, because the people there have been properly cared for, well accommodated, and supplied with food. His Honour also thinks that, though the floods have destroyed the paddy plants, they will leave behind them a fertilising deposit, which will secure a bumper *rabi* crop.

The correspondent has, however, witnessed a condition of things in the flooded tracts which is far from hopeful. He has seen that *rarhi* rice is selling at 10 seers per rupee, and fish, milk, pulses and vegetables are selling at very high prices. Articles of food can be procured in the town for money, but not in the mofussil. The whole country around Moorshedabad is one sheet of water, and the standing crops are rotting. The correspondent could not procure oil and vegetables for money in several villages, and had therefore to eat the rice which he had carried with him, with nothing else than salt to season it. The sight of the people's misery and their cries of distress brought tears to his eyes.

49. Another correspondent of the same paper says that Ramnagar, a village situated near Dhunat in Bogra, is flooded. The *aus* paddy plants and most of the jute plants are submerged. The condition of the *amun* paddy plants is not satisfactory. The flood water has not subsided during the last three months. The suffering of the people is very great, and cattle are dying for want of fodder. Rice is selling at 15 or 16 seers per rupee, and jute at Rs. 4-8 per maund. The floods have also greatly interfered with the delivery of mails.

BANGABASI,
Sept. 21st, 1889.

50. Another correspondent of the same paper says that a breach in the embankment of the Saraswati khal has caused the Kamdebpore khal and the Bhairab river to overflow their banks, and the *aus* and *aman* paddy plants in the fields of Rhidayapore-Ramnagar in Nuddea, and one hundred other villages have been submerged. The price of rice is steadily rising.

BANGABASI,

51. Another correspondent of the same paper says that for want of rain the cultivation of paddy has been stopped at Mangalkote and 20 to 25 other villages in the Burdwan district. The mahajans have stopped advancing money, and the suffering of the people has become very great. Rice is selling at 12 or 13 seers per rupee.

BANGABASI.

52. Another correspondent of the same paper says that Jahanabi, a village in the Furreedpore district, has been flooded, and all the vegetables have been submerged. Men and cattle are suffering severely. The cattle are standing in water. Such floods have not been seen in the village for many years.

BANGABASI.

53. Another correspondent of the same paper says that the breach in the embankment of the Karatoa river has flooded Silai, a village near Chatmohur in Pubna. The *aus* and jute plants are all submerged, and water has also entered people's houses.

BANGABASI.

54. Another correspondent of the same paper says that the condition of the *aus* paddy plants at Jiarakhi, a village in the Nuddea district, is deplorable. The quantity of paddy reaped by the cultivators will not serve them even for one month. The jute crop has not been reaped on account of the floods. The flood water is still knee-deep. Rice is selling at 12 seers per rupee.

BANGABASI.

55. The *Grāmvasī*, of the 21st September, says that on Wednesday last its editor, who was on a visit of inspection to the villages within the jurisdiction of the Syampur thana, in the Uluberia subdivision of the Howrah district, heard the following account of distress from the people assembled at the school at Syampur-Ramnagar:—

GRAMVASI,
Sept. 21st, 1889.

Arjan Bibi, residence Champahar, said:—I have a family of eight children. We have been starving for the last three days: have no house to live in. I am a widow. My eldest son is aged 14. He used to support the family with his labour, but he gets no work now. My youngest son is only one and a half years old. I am living on boiled potherbs. My little children are in extreme distress.

Thakurdas Sarkar, residence Kanthaldaha, said:—I am Kayastha by caste: have a family of two members, both of whom are women. I am blind: cannot procure my daily food: have no means of subsistence.

Jalesvara Dhara, residence Deora, said:—I have a family of nine members. I am the only earning member; have been without food for the last two days. We live on boiled potherbs: cannot get alms.

Gui Khan, residence Senko, said :—I have a family of 11 members. I am the only earning member ; cannot get work every day. When I cannot get work, I live upon wild kachu (a kind of irritant root), and the leaves of the jute plant. Cannot get work, even though I offer my services at a very cheap rate. Have been without food for the last four days. (Though this man was once in jail, the police say that he now bears a good character.)

Kinu Sheik, residence Golbere, said :—I am ill : cannot work. My wife cannot get paddy to husk. I have been living on boiled potherbs. Have been without cooked rice for the last five days.

Vilasi, a helpless widow, residence Ramnagar, said :—My family consists of three members. I cannot get paddy to husk. My husband and eldest son are dead. Have been without boiled rice for the last two days.

Bhuta Sheikh, residence Senko, said :—We are a family of seven members. I am the only working member. I have no land. Day before yesterday I earned 4 pice by weeding some one's paddy-field, and managed to procure an insufficient meal. I generally live on saluk (the root of the water-lily) and wild kachu. Have been without boiled rice for the last two days.

Ramju Sheik, residence Senko, said :—We are a family of six members. I am the only working member ; do not do any agricultural work, and the price of paddy being high, cannot make the two ends meet with my labour. I procure an insufficient rice meal at intervals of two or three days. Got some boiled rice to eat day before yesterday. Have been without food for the last two days.

Besides these people, Krithivasa Bera and Tara Chand Bhunye, Bilun Bhunye of the village of Senko ; Dina Barik of the village of Nahala ; Jatan, Beera and Hara Chand Dolai of Bhagavatipur ; Ratan Vaishnavi and Hara Bewa of Urdhavapur ; Lal Mamud Sheikh Alabuks and Mahimulla of the village of Khajanapala ; Rai Vaishnavi of Ayodhya ; Jogendra Ghorui of Sanatanpur ; Mahesa, the goldsmith of Vasudevapur ; Sheikh Rahim, Entaj Mullik and Narayan Pal of Samaspur also gave accounts of their distress. Some of these men live on one meal a day : others on meals procured at intervals of a day or two. Many of them have left their former pursuits and taken to begging.

Baboo Bhupati Charan Roy, jemadar of the Mondulghat outpost, said :—Poor people living within the jurisdiction of my outpost are in great distress. There is here very little work for coolies and labourers. The high prices of things may account for this. The low-caste people, such as the Haris, Bagdis, &c., of the villages of Nahala, Bhagavatipur, Bachhari, Deora, Purvapara, Samaspur, Senko, Sultanpur, Uttarapara, Urdhavapur, &c., are in great distress.

Govin Upadhyaya, the constable attached to the outpost, said :—I know that within my jurisdiction the people of the villages of Senko, Urdhavapur, Palgere, Sultanpur, Ajodhya, Chaltapara, Mulgor, Samaspur, Kanthaldaha are in great distress.

Babu Haripada Sarkar, head pundit of the Samaspur school, said :—I have visited the villages of Kanthaldaha, Bhagavatpur, Palgere, Porsarampur, Khobar and Sultanpur. The people of these villages, especially Adhar Das, Puti Vaishnabi, Gopal Sarkar and Thakurdas Sarkar, of Kanthaldaha ; Sahachari Bewa, Kailas Sardar, Gagan Dulai, Srimati Bewa, Jatan Bewa of Bhagavatipur ; and Manu Sheikh and Yajnesvara Pal of Samaspur, are in great distress. I have seen with my own eyes Srimati Bewa and the mother of Kailas Sardar often go without food for a day or two. Puti Vaishnavi and Gopal Sardar used to live upon tâls (the fruit of the palm tree) procured from my house. They cannot get tâls now.

Besides these persons, Babu Priya Nath Ghose of Deora, Babu Abinas Jhandra Banerji, Secretary to the Ramnagar School, Baboo Kedar Nath Chakravati of Nahala, Babu Isan Chandra Haldar of Sultanpur, Baboo Kailas Chandra Ghosal of Bardajpur, Baboo Ram Brahma Pramanik, a pundit, and Kenaram, a kabiraj of Ramnagar, the chowkidar of Urdavapur, the Mandal of Senko, gave accounts of distress in their respective villages.

It is clear from the above that the people of some 25 to 30 villages within the jurisdiction of the Syampur thana are in great distress.

In every one of these villages there are from five to ten families who cannot procure their daily food. In consequence of floods, crops did not grow in these villages for the last four years. The people possessed of land are therefore now in distress. The middle class people cannot get loans of paddy, and the mahajans do not lend them money. The labourers are out of employment, simply because there is no one to employ labour. The beggars are in distress, because there is no one to give them alms. The distress is spreading, and has already appeared in some villages, such as Salakpara, Kantagachi within the jurisdiction of the Bagnan thana. If the people can manage to live for the next three months, the winter harvest may relieve their distress. But how are they to live these three months? Government is always slow to relieve the distress of the people, and its aid never reaches them before it is too late. But the highminded Sir Steuart Bayley is now ruler of Bengal, and he may take prompt measures to relieve the distress of the people. But it is doubtful whether the people are in a position to wait till the news of this distress reaches the ears of the Lieutenant-Governor. As the officers in the district of Howrah had never thought that distress would appear within the jurisdiction of the Syampur thana, they therefore gave no intimation of the distress in their last report. It is doubtful whether they will mention the subject at all in their next report. The writer concludes by exhorting his own countrymen to come forward to the aid of their distressed brethren.

56. The *Dainik o Samachar Chandrika*, of the 22nd September, has the following on the subject of the Murshedabad floods:—

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 22nd, 1889.

Sir Steuart Bayley went to Murshedabad for the purpose of seeing with his own eyes the damage done by the floods. But instead of seeing things with his own eyes, he had to depend on the reports brought by the local officials, and on what was said by those around him.

Many of those who went to His Honour to tell him their story of the misery caused by the floods were not allowed to open their mouths. And those of them that did open their mouths incurred the displeasure of the officials. Can the Lieutenant-Governor gainsay any of these statements? Rightly or wrongly, it has now become a conviction with the public that it is because Government has no money in its treasury, and is therefore unable to render adequate help to those who are distressed by floods or other visitations that its officers seek to underrate the extent of distress and devastation which is caused by those visitations. And the telegram which the Lieutenant-Governor has sent to the Governor-General on the subject of floods in Murshedabad is found to contain an account of the distress caused thereby very much more hopeful than it should have been. There can be no doubt that the mischief caused by the floods is of a serious character. It is certain that the distress will extend even to the district of Nuddea. And it is also certain that, in consequence of these floods, the famine-stricken people of Behar have been reduced to their last extremity. The writer places no faith whatever in the half-lighted half-dark, half-pathetic and half-ludicrous reports of the officials on the subject of these floods.

VI.—MISCELLANEOUS.

SAHACHAR,
Sept. 18th, 1889.

57. The *Sahachar*, of the 18th September, refers to the affray between Hindus and Mussalmans at Rhotak in the Punjab on the occasion of the last Mohurum, and observes as follows:—

The *Pioneer* newspaper has, of course, taken advantage of the affray to create disunion between Hindus and Mahomedans, and brought the Congress and the cow-slaughter movement to account for the purpose. But the two communities should take care to avoid the trap laid for them by the *Pioneer*. These quarrels between Hindus and Mahomedans are not at all good. They have been the cause of the ruin of the country in the past. They are traitors to this country who foment these quarrels.

SANTI,
Sept. 18th, 1889.

58. The *Santi*, of the 18th September, thinks that the mercantile community of Calcutta are guilty of great folly in trying to get the Durga Puja holidays curtailed. They think that they suffer loss by granting their employes a long holiday on the occasion of the Puja, when there is an extensive sale of their goods. But they forget that the Durga Puja is such a festivity only because the people get a long vacation on account of it, and that if the festivity is marred by the curtailment of the holidays, they will not care to buy their goods so largely, and they themselves will therefore suffer heavy loss.

PRAJA BANDHU,
Sept. 20th, 1889.

59. The *Praja Bandhu*, of the 20th September, says that the man who forgets benefits received is a beast in human form. The people of India have rendered many services to the English. They have called in the English and entrusted them with everything they had. They have made an Emperor of a beggar, and conferred *Indratta* (the affluence of the god Indra) on a pauper. The civilised English nation cannot forget all this, and they are therefore anxious to confer benefits upon the people of India in return. That in coming out to trade with a view to earn a livelihood they became the masters of a vast empire was simply because they wished to do good to the people of India. They are therefore ever busy devising measures for the good of the people of this country. Wealth is the cause of much mischief; the English are therefore draining away all the wealth and taking it into their own country. Is not this doing good to India? The English are taking on their own shoulders all the dangers of India, and still the ungrateful Indians do not acknowledge the benefit thus done to them. There is famine in the country, and the people are starving and also groaning under the burden of taxation. "But have you ever seen the English cease to drain the wealth of the people on that account? You are faint-hearted, and therefore your hearts melt at the sight of a dying man's tears. But that sight does not move the courageous heart of the heroic Englishman." The people are without food and without clothing, and are loudly crying for help. There are deaths from starvation, and floods are sweeping away houses and homes. But these the English heed not. In the midst of all this they do not forget their cardinal *mantra*. They are perpetually chanting their cardinal *mantra*, 'Give, give.' The work of draining away the wealth of the country goes on incessantly. Almost all the gems and precious stones of the country have been taken away to England. Even the little that was left has been misappropriated. India has been made substanceless. 'All this has been done because a country's poverty is its best safeguard against a foreign invasion. That the English have taken the trouble of doing all this is only because they intend doing good to India. And it is a matter of regret that the ungrateful Indian does not understand this. The work of administration is always arduous and troublesome, and that is why the English have tried, by every means in

their power, not excepting forgery, fraud, falsehood and deceit, to deprive the native princes of their independence. But it is a pity that Indians do not appreciate such generous and disinterested service. It is not yet too late for Indians to thank the English for this. They may not be able to speak out their sentiment of gratitude because they are rendered too weak by starvation. But they should express their thankfulness, however painfully. Indians have had many foreign rulers heretofore, but whoever succeeded in making them so substanceless? The heroic English never hesitate to kill people, though, being endowed with a large measure of tenderness as they are, they prefer the indirect method of starving people to death to killing them outright. But they do not shrink from killing people outright if it be necessary to do so. After the Sepoy Mutiny they proved their heroism by killing indiscriminately the guilty and the innocent. Many a Nana Sahab died, and yet the real Nana Sahab was not caught. Surely that bespoke heroism in Englishmen. That the English have disarmed the Bengalis is because the Bengalis rendered them signal services during the Sepoy Mutiny. The disarming of the Bengalis was a benefit done to them in return for benefit received from them. Possession of arms is always a fruitful cause of breaches of peace, and the English therefore, in their anxiety to maintain the peace, have taken away the arms of the Bengalis. Arms, it is said, are required against wild animals. But the hand of God alone, and nothing that can be done by a human ruler, can avail against wild animals. The people of India must be called very ungrateful, because they do not ponder over these things.

60. The *Sanjivani*, of the 21st September, says that the National Congress is the eyesore of most of the European officers of Government. The Executive Engineer of the Barrackpore Division lately

Government officers and the National Congress.

SANJIVANI,
Sept. 21st, 1889

refused to allow a public meeting for the appointment of delegates to the Provincial Conference to be held at the Chinsurah Free Church Institution, which is located at the local infantry barracks. The promoters of the meeting obtained the permission of the Superintendent of the institution to hold their meeting, but the Executive Engineer refused them permission, on the ground that the building belonged to Government. He ought to have borne in mind, however, that the barracks have been let out to the authorities of the institution, and he had therefore no right to interfere with the exercise of their rights by the authorities of the school.

61. The same paper says that Dr. Hilson has reported Dr. Sanders, the Superintendent of the Mayo Hospital, to Government for not giving effect to his

Dr. Sanders and Dr. Hilson.

order for the suspension of Dr. Kali Krishna Bagchi, the Assistant Surgeon of the hospital. The Mayo Hospital is not a Government institution, but is supported by public subscriptions, and when the Governors of the institution are willing to retain the services of Dr. Bagchi, how can Dr. Sanders dispense with them? It is reported that Dr. Hilson is trying to transfer Dr. Sanders from Calcutta through the influence of his friend Sir John Edgar. It will be a matter of regret if this prove true. The writer cannot believe that a man like Sir John Edgar can be mixed up in an affair of this kind. Dr. Hilson has found no difficulty in depriving three innocent natives of India of their bread, but he will not find it so easy to insult and illtreat Dr. Sanders.

SANJIVANI

62. The same paper refers to the appointment of Mr. Collin to make inquiries as to the amount of skilled mechanical labour now utilised by Government and

Mr. Collin's enquiry.

in private factories and mills, and as to the extent to which trained mechanics brought up in the technical schools which are proposed to be established

SANJIVANI.

would be likely to find suitable employment under Government as well as in private firms, and remarks that if technical schools are established, and if the proprietors of mills and factories help and employ the passed students of such schools, a great want of the country will be removed, and Government will earn the gratitude of the people.

SANJIVANI,
Sept. 21st, 1889.

63. Referring to the memorial submitted to the Lieutenant-Governor against Mr. Sheriff, Manager of the Bejulia Indigo Concern in the Jhenida subdivision of the Jessore district, the same paper expresses

Mr. Sheriff of the Bejulia Indigo Concern in Jessore.

the hope that Government will carefully enquire into the charges of oppression. The writer will be very glad to see the indigo-planter come out unscathed; but if he is proved to have committed oppressions, he should be put down as promptly as possible in the interest of the poor ryots.

SANJIVANI.

64. The same paper says that in its recent coolie despatches to the Secretary of State for India the Government of India has expressed the opinion that there has been considerable sanitary improvement

The Government of India on coolie mortality in the tea gardens of Assam.

in the tea gardens of Assam, and that there has been therefore a diminution of coolie mortality. But the diminished mortality is not due to any sanitary improvement in the tea gardens, but to the general improvement in the health of the province, as the following extract from Dr. Etison's Report for the year 1885 will show:—

"In respect of the sickness and mortality which awaits the labourer after his arrival on the tea garden, nothing has occurred during the year to modify the conclusions published in the closing paragraphs of Appendix A of the Sanitary Report for 1884. The lower rate of mortality which has been recorded among this class of the population for 1885 is merely in harmony with the healthy character of the year all over the province."

In 1887 the general health of the province was good, and coolie mortality in that year was therefore less than in 1886. But the mortality rose in 1888 to 40 per thousand, and the Chief Commissioner said that he was "unable to assign any special reason of this result, except in so far as it was due to the fact that the year was generally less healthy than the preceding year."

The general health of the province, with the exception of Cachar, was bad; but in Cachar coolie mortality was not affected by the exceptionally good general health of that district.

In 1887 forty-nine tea gardens in Assam were declared unhealthy, and in 1888 sixty-five tea gardens have been declared to be such. In one garden out of 1,000 coolies, 301·6 coolies died. Such heavy coolie mortality in such a healthy district as Cachar is due to the fact of the coolies being overworked by the planters with a view of reducing the cost of production for the purpose of making up the loss they are suffering from the fall in the price of tea.

The *Englishman* newspaper itself admits this.

The *Englishman* newspaper says that coolie mortality is so high because most of the coolies sent to the tea gardens are weak and diseased, and because the climate of Assam does not suit them.

This is no new explanation. It is the stock official explanation of high coolie mortality. But why are these causes of mortality allowed to exist? If the tea-planters refuse to take sick or weak coolies, contractors and sirdars will cease to supply such coolies. The coolies sent to Assam are registered in their own native districts, at Calcutta, and either at Dhubri or at Goalundo, and medical certificates are required to be produced at the time of registration. The Government doctor is generally required to furnish the health certificate. And if the Government doctor

fails to perform his duty faithfully, it is the duty of Government to remedy the evil. But Government has up to this time failed to discharge that duty.

In the face of all this Government has not hesitated or felt ashamed to tell the Secretary of State that the health of the Assam coolies is improving steadily.

BANGORAH,
Sept. 21st, 1889.

65. The *Bangabási*, of the 21st September, says that the Durga Puja festival at the present time is not what it once was. The shouts of joy which are heard on all sides, the gay and gorgeous dresses and the perfumery and other articles of luxury with which the people provide themselves at this season, their bustle and activity, and their reckless expenditure, all this seems to possess no meaning and no purpose. For all this is singularly inappropriate at a time when the people have no food to eat. And is the goddess of joy really coming? Where is she? This joyless land does not deserve to be honoured with her presence. Sorrow and distress, fear and want, fly at her approach, but the people are now weak and timid and sunk in poverty and distress. No longer, therefore, does the goddess of power and joy favour them with her presence, although they themselves make joyful preparations every year in honour of her advent. And because the goddess (Durga) does not come herself, Lakshmi too, the goddess of wealth, has ceased to favour them with her visits, and Saraswati, the goddess of learning, has also left the land. The goddess of learning cannot be in the land where learning is producing such results as are now witnessed in this country. And Ganapati, the god of success, has surely forsaken the people. And Kartikeya, the war-god, cannot visit the land where bravery and courage are found only in books and speeches.

But if Durga and the gods who come with her have really ceased to come, what will become of the people's Durga Puja and their costly preparations for its celebration? Must all those be in vain? No. The puja there will be. The kind goddess, unable to come herself, has sent her own *bahan* (the animal she rides) and the *bahans* of the other gods who come with her to receive the puja. And so from the puja of the present day the divine element is absent, the animal element alone being predominant in it. The Asur (demon, Durga's *bahan*) has come, and with him have come the lion (Durga's other *bahan*), the (Siva's) serpent, Kartikeya's peacock, Ganapati's rat, and Siva's bull. And these should be now worshipped.

There stands the gigantic Asur, his vast body stretching from the Irrawaddy to the Indus and from the Ganges to the Kaveri, with his terrific frowns and his dreadful red fire-emitting eyes—"Demon god, accept our puja and be propitiated."

The lion is running and romping about with his wonted force and fury. "See the lion has seated himself there, in the beautiful garden of Cashmere, with his eyes fixed upon somebody. King of beasts, we shall worship thee; do thou therefore in mercy forbear."

The terrific serpent has, in insatiable hunger, swallowed an empire, and yet it is not content. It is raising its head on the bank of the Irrawaddy and is hissing fearfully. Even its breath is venomous. "Great serpent! save us—first digest what thou hast swallowed. And if thou wantest more, we offer thee milk and plantains, which please to accept. But what will that do for thee? We bid thee adieu in despair."

And the bull is running furiously about. The fields are all devastated. There is therefore famine in the land, and the people have no food to eat. "Wilt thou not rest until thou hast truned this country, abounding in plenty, into a desert? Great bull, be merciful; we shall worship thee to the best of our power."

The rat is doing ruinous work in every household. It undermines structures. Indeed, the rat of bad education is armed with sets of fearfully keen teeth.

The peacock disgusts everybody by its shrill notes, and looks gaudy with outspread plumage only when the sky is overcast with clouds, and lightning flashes make darkness more dreadful than itself, and the ear is deafened by thunderclaps, and man and beast and bird, seized with fear, seek shelter from the infuriated elements. But even the peacock must be worshipped, because it is the *bahan* of Kartikeya.

The Puja was performed only three days, but the puja of these *bahans* must be celebrated every day and all the year round. The vast preparations, made with so much care, are now found inadequate. Huge buffaloes and choice black goats voluntarily offered themselves for as sacrifice. But the sacrifice required for the puja of the present day is the people's religion and nationality. In another important respect, also, the Durga Puja of the day differs from all pujas of the kind. There is not in it the ceremony of "bisarjan" (consigning the God to water). And the Bijaya (farewell) music will not be heard in the country until the gracious mother Durga herself chooses to recall her *bahans*. And till then these *bahan* gods must be worshipped. Then let the people devoutly sing—

"Mother, what sort of justice this of yours? You have not come yourself, but made over charge of the Empire to your *bahans*. The lion chases everybody and takes what it can get. The Asur frowns and terrifies the three worlds. We cannot bear any longer the hissing of the hooded serpent. We offer up unceasingly our best things, in the most presentable style, but we find that what we have got to offer is not enough for your *bahans*. Do you, mother, look kindly on us for a moment and recall your *bahans*; else we are all completely ruined."

BANGABASI,
Sept. 21st, 1889.

66. A correspondent of the same paper says that the steeping of jute in the Jamuna river at Ichapur, near Goberdanga, in the district of 24-Pergunnahs, has made the place unhealthy. The Deputy Magistrate has been twice applied to to put down this practice, but to no purpose.

Steeping of jute at the Jamuna river near Goberdanga in the 24-Pergunnahs district.

BANGABASI.

67. Another correspondent of the same paper says that, though the cultivators were fined last year for steeping jute in the Suti river in the Howrah thana of the 24-Pergunnahs district, they are carrying on that practice this year too, thereby making the water of the river foul and unwholesome.

Steeping of jute in the Suti river in the 24-Pergunnahs district.

DACCA PRAKASH,
Sept. 22nd, 1889.

68. A correspondent of the *Dacca Prakash*, of the 22nd September, says that, though there is no signboard at the gates of the Dacca Hospital ward prohibiting the public from entering the ward, still people are sometimes insulted if they enter the ward for the purpose of seeing their sick relatives, and are most disrespectfully turned out. A story is given in support of this statement.

The Dacca Hospital ward.

URIYA PAPERS.

69. All the native papers of Orissa that had announced the death of Mr. Ravenshaw with great regret are now glad to find out that that gentleman is alive. They say that their information was derived from an English gentleman of the Bengal Civil Service, who was himself misinformed.

Mr. Ravenshaw.

UTKALDIPIKA,
Sept. 14th, 1889.

70. The *Utkaldipika*, of the 14th September, is in favour of the proposal to release all the Burmese prisoners in the Indian jails in honour of the visit of Prince Albert Victor. It remarks that a large number of these prisoners

The Burmese prisoners.

were incited to commit crimes, of which they were convicted, by misdirected patriotism, natural to an independent people, suddenly brought under foreign yoke.

71. The same paper has come to know that there are a certain number of printers and publishers in Calcutta who, under the pretence of supplying cheap editions of newspapers, along with handsome presents of books, secure a large number of subscribers in the mofussil, some of whom run the risk of being deceived. It therefore proposes that the public should keep a watchful eye upon these printers and publishers.

UTKALDIPKA,
Sept. 14th, 1889.

Fraudulent printers and publishers
of newspapers in Calcutta.

72. Learning that carpentry is taught in several schools in the Central Provinces, the same paper requests the Bengal authorities to pay more attention to the technical and practical character of the instruction imparted in the educational institutions of Bengal.

UTKALDIPKA.

73. The *Dipaka*, of the 14th September, is strongly of opinion that the remodelling and reformation of the Police Department, as at present constituted, is urgently necessary, and it therefore heartily approves of the desire of Government in that respect, as expressed in a recent Resolution.

DIPAKA,
Sept. 14th, 1889.

74. The *Samvādāhikā*, of the 12th September, sounds a note of alarm by stating that a large number of the poorer classes of people residing in the Balasore and Jellasore thanas, and in the eastern portion of the Soro thana of the Balasore district, seem to be in distress from scarcity of food, as is evidenced by a large number of thefts, dacoities and incendiarisms in those tracts. The paper gives detailed accounts of some of these crimes.

SAMVAD BAHIKA,
Sept. 12th, 1889.

75. The *Uriya and Navasamvād*, of the 11th September, recommends the philanthropic services of the Raja of Athmallik to the notice of Government, and requests their recognition by the bestowal of a higher title on the Raja.

URIYA AND
NAVASAMVAD,
Sept. 11th, 1889.

ASSAM PAPERS.

76. The *Paridarshak*, of the 17th September, says that Sita Nath Babu, the doctor in charge of the Jaganathpore dispensary in Sylhet, is a very unpopular officer. He is rude in his bearing, and careless in the performance of his duties, and the people of Jaganathpore desire his transfer.

PARIDARSHAK,
Sept. 17th, 1889.

The doctor in charge of the Jaganathpore dispensary in Sylhet.

Of late a Mahomedan brought his little daughter, who was suffering from fever, to the dispensary at the hour of noon. The doctor Babu told him to go away, saying that that was a late hour. But the man insisted on his treating the child, whereupon he got angry and injected a purgative into the child's bowels, which resulted in its instant death. The child's father lodged a complaint in the thana, and its dead body was sent to Sunamgunge for *post mortem* examination. Rajani Babu, the medical officer of Sunamgunge, who is a friend of Sita Nath Babu, made the *post mortem* examination, and declared that the girl had died of small-pox. Not satisfied with this, Rajmohan Babu, the Subdivisional Officer of Sunamgunge, ordered a police inquiry into the cause of the girl's death. But when the Police Inspector came to make his inquiry, Sita Nath Babu effected a compromise with the father of the girl.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

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